2: Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

842 married life; he has been married early and has no arrears of
163 sex-starvation to make up, and he lives a healthy, active, outdoor life with no unwholesomely suggestive literature or cinema shows to stir his blood to rebellion. This admirable convention automatically spaces Hunza infants at decent intervals without artificial birth-control.

• 837 Unfaithfulness on either side is extremely rare, and I venture to assert without fear of contradiction that in Hunza morals [348] are higher than in any other country in the world. There is no [164] prostitute in the country, and no venereal disease. We may, I think, fairly ascribe this to high principle and a strongly developed tradition of fine practice, but we need not overlook the fact that circumstances conspire to reinforce principle. DL and I used sometimes to amuse ourselves speculating on the possible ways in which a pair of errant lovers, if such existed, could gratify their guilty passion, and we decided that the way of transgressors would be exceptionally hard.

No man or woman could be absent from the usual sleeping place without immediate comment, and by day each person's duties and destinations and occupations are common knowledge. The countryside lies sloping and open to view, and every corner and cranny of it, even the desolate rocky mountain sides where large boulders or ravines or semi-caves might seem to offer privacy, is subject to invasion at any moment by a herd-child with his goats. One tale was told us of an intriguing pair. The woman lover went to the edge of the river cliff, left some identifiable articles on the brink, and staged an accident. She then hid herself with the mother's connivance in the locked store-room of her lover's house. No search was made for the body, for these mountain rivers reveal no secrets, but it was, of course, not long before her presence in her lover's house was discovered. The unusual case came up before the Mir, whose sane judgment was that the guilty pair had better be divorced from their lawful partners and married to each other. Public opinion would have none of it, and while discussion was proceeding the disgraced woman drowned herself in earnest. I don't remember what the man's fate was, but general odium would certainly compel him to seek voluntary exile.

trʌq *-*mʌnʌ* v.i. to split in two. 150.12,15. Cp. *trʌq* *-*ʌtʌs* v.t. 148.23, 150.4,9, 226.9, 230.2.

(Cp. Sh. *trʌk thʊrki*, to split, tear in two. Kho. *trʌq*, crack, cleft, fissure).

trʌqo -muts x grasshopper, locust.

trɪp hik quite full.

thʊr ʊtʌs to spit. 294.6.

(Cp. Sh. *thu thʊrki*, Kho. *thʊrik*, to spit).

thʊ.ʌrɪ y pl. of *thʊr*.

tobʌq v. *tobʌq*.

thug'ʊr -ilo x.

1. He-goat (used for breeding from).
2. (Metaphor.) a man granted right to exercise his sexual powers without restriction throughout the State. It is said that this right used formerly to be accorded to notable warriors in Hunza and Nager. Cp. entry *bʊr*.

(Cp. Sh. *thorgʊr*, *thogʊr* uncastrated he-goat).

tʊɣuli, tʊɣoli, -muts x male lamb, male young sheep (castrated). — *hik, iski, dewkus tʊɣuli* a 1-, 2- year-old male sheep. *Kalkʊrʌn yo tʊɣoli.ʌn bi?* is it a female or male young sheep? *matum ʊsr tʊɣoli.ʌn bi* the black one is a male lamb. 64.15,26. Cp. 66.16 ff.

fuk a division of the night; a doze, short sleep. — *hik fuk(ʌn) bila* one *fuk* remains before dawn (about half an hour before first daylight). *fuk ɛrito. fuk iski, fuk usrili* 2, 3, 4 *fuk* before dawn. *gursr fuk* the *fuk* before dawn. *hik fuk ʊmʌnʌ boiyʌm* I had dozed for a little. QUB.

fhuk ʊtʌs to peck (at). — *gʊɣʊr-muts hʌy fhuk ʊti bi* the hen is pecking at

593 of only one case where a man excessively and unjustly
683 administered thrashings on his spouse. In all other instances the men are not punished or sent to prison for it. If a wife doesn't do as her husband commands, he beats her. If she were too generous in giving away her husband's property to her parents, he would also beat her. If she is unfaithful to him and he catches her, he has a right to kill both her and her seducer.

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This seems to have an excellent effect in maintaining a high standard of loyalty. I am not sure as to how the people of the West will regard the people of Hunza for the light I have shed here, but whatever your judgment and opinion, I have laid the facts before you.

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

Here are some interesting quotations from Sir Mohomed Nazim Khan's autobiography 127

"During my thirty-nine years as Mir there have been two murders only in my country and all the people have been happy and prosperous. The Government of India had never interfered with the internal administration of the country and as my people see more of the world they have added cleverness to their previous simplicity. 674 [648]

"There is not enough land for the growing population and so I encourage my people to go out into the world and get work in other places. . . . 167

"There are four clans in Hunza and in each village there are appointed four 'Makaddams' (men of good family who settle any little disputes that may arise.) If they consider a crime is too serious for them to settle they refer it to the Trangfas and they, in turn to the Mir's court which is ever open and from sentence of which there is no appeal. 692

"If it is considered that a death sentence is called for, the people are collected and if any one will speak up for the culprit, his sentence is remitted. Otherwise he is executed in the presence of the people. 695 681

"In the former times if anyone committed adultery, his house could be destroyed, his animals slaughtered and his trees felled without any trouble falling on the offenders and though that custom has fallen into desuetude, it is still considered right for a man to kill his wife's lover if he can catch them 'flagrante delicto'! 684 837

"Marriage is not allowed between near relations and whenever possible, people marry into a clan different from their own. Child marriage is discouraged and tribal customs have been moulded to conform to modern ideas since I became Mir. . . . 582 [177]

"In former years Shimshal was used as a place to 681

684 Morality in Hunza is of a high level, equal to that of
837 the best records in the world. Sexual promiscuity on the part of either male or female is practically unknown. It is clear and established that they are clean thinking and clean living people. However, the Mir did tell me that on rare occasions there was trouble involving the eternal triangle.

644 The strangest custom that I found practiced in
853 Hunza was that followed by the royal family . . . that
608 is, the Mir's family . . . and it pertained to their children. As soon as a child is born to the royal family, it is given out to foster parents to be reared and brought up by these parents as their own. And there the royal child remains for an unspecified period of years. The child is brought to the palace on occasions and then returned to its foster home.

The exact purpose for this practice was hard to pin down. I felt that probably it was done to save the queen or Rani the difficulty of raising the child through its infancy. I also thought that perhaps this would allow the queen to have more children, and thus be sure to create a long line of descendants to follow in the ruler's footsteps or lineage. It was also suggested that this was a way or manner or means of strengthening the ties of the ruler with his people—a sort of democratic gesture.

The people to whom the child is given out for rearing are referred to as "milk parents" or "milk family." The tie that is thus established with these people is never broken. The individual members of the family are referred to as the milk-mother, the milk-father, the milk-brother and the milk-sister.

In every case, before the child is given out to its milk parents, their character, their habits and their way of life are carefully scrutinized so that the royal couple

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Burusho AV 7

173 of Nagar, and the name is supposed to be the corruption of the Chinese word Tung, which forms part of many Chinese titles. The Thum was an absolute ruler, who killed or sold his subjects into slavery as it pleased him; but that the rule, though despotic, must have been tempered by common-sense is shown by the fact that the office of wazir, or minister, has gone down in unbroken succession from father to son for seven generations.

643 Safdar Ali, the Thum at the time of my visit, had murdered his father, Ghazan Khan, three years previously, and his character caused me some anxiety. He had, it is true, as had the Nagar chief, written to Government, and asked that a mission should be sent to him, but he bore an ill name for treachery, cruelty, 795 and weakness. In common with most of his subjects he belonged to the Maulai sect, the followers of which, though calling themselves Shiahs, were a bye-word on the frontier for their shameless violation of all the • [837] leading Mahomedan doctrines. The men drank wine freely; their morals were of the loosest; a man considered himself honoured if his wife attracted the Thum's attentions, and hospitality enjoined that he should offer her to his guest. Withal, they were 181 cheery, pleasant people to deal with, slight, wiry, and very active, first-rate mountaineers, and of untiring energy, a great contrast to the Shins of 721 Gilgit. With none of the bloodthirstiness of the Pathan they yet had a great reputation for bravery, and had more than once invaded and severely handled their Nagar neighbours, who were said never to have carried the war into their country.

000 The cultivation in Hunza is very limited; the

1: Leitner L-3 (1866-93) 1893? AV3 Dard

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picturesque vice, which, unfortunately, may form part of indigenous associations, is as reprehensible as the hypocrisy of those hired knights of the pen, who, not practising the virtues which they preach, take away the character of nations and of Chiefs, merely because they are opposed to us, and falsify their history. I do not, for instance, palliate the old Hunza practice of lending one's wife to a guest, or of kidnapping good-looking strangers in order to improve the race, though the latter course may be preferred by a physiologist to a careless marriage, but I do find a reproach on European or Indian morality in the fact that not a single Hunza woman showed herself to the British or Kashmiri invaders, although the men, once conquered, freely joined them in sport and drinking bouts. Europeans have a worse reputation among Orientals than Orientals among Europeans, and, in either case, ignorance, prejudice, want of sympathy and disinclination to learn the truth, are probably among the causes of such regrettable preconceptions. At any rate, it shall not be said that the races which I, so disastrously for them, discovered and named, shall suffer from any misrepresentation so far as I can help it, although the political passions of the moment may deprive my statements of the weight which has hitherto attached to them as authoritative in this speciality. *Ve victis et victoribus*—for history now marches rapidly towards the common disaster. *Finis Dardarum.* "It has been decided that CHILÁS is to be *permanently* held, and consequently the present strength of the garrison in the GILGIT district will be *increased* by one native regiment, while the 23rd Pioneers will complete the road through the Kaghan Valley to Chilás, and will then *remain for duty on the advanced frontier.* This strengthening of the garrison in the sub-Himalayan country will effectually *secure British influence* over CHITRÁL where an Agent is to be *permanently* stationed; it will also insure the *control of the Indus Valley tribes*" (*Times* telegram of the 8th July, 1893—the italics are mine). Alas that British influence should so destroy both itself and the freedom of ancient races!

Quem Deus vult perdere prius dementat. Considering the promises of redress of all grievances made by the Great Northern Emancipator of Oppressed Nationalities,* whose lightest finger is heavier than our entire yoke, it would be a great mistake on our part to still further reduce the independence of Native States, the troops of which are already at our disposal. Even as regards Kashmir, against the mismanagement of which I have protested for so many years, and the Agents of which made several attempts on my life in order to prevent my exposure of their frontier encroachments in 1866, I am bound to say that our procedure has been a great deal too peremptory, if not altogether illegal. The following Treaty between Kashmir and the British Government shows alike that Kashmir had no right to encroach on Chilás and Gilgit (see preceding pages), and still less on Hunza-Nagyr, and that the Government of India has no right to convert Kashmir into a "*semi* independent State" as called by the *Times* of the 8th July, 1893. Kashmir is an *independent* State, whose independence has been paid for and must be protected by our honour against our ambition, as long as it is loyal to the British Government:

* The last (semi-official) *Moscow Gazette* says: "Russia will not neglect to avail herself of the first convenient opportunity to assist the people of India to throw off the English yoke, with the view of establishing the country under independent native rule."

~~Yz~~ Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4 AV3 Dard AV3
Burushe AV7

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which would point to polygamy, and not to communal marriage, as an ancient institution in the Chitral Valley. In the Bushkarik language the terms point towards polyandry.

Cases of infidelity are extremely common, and the men show none of the jealousy of their wives usual in older Mahommedan communities. In cases of adultery the injured husband has the right to slay the guilty couple when he finds them together; but should he slay one and not the other, he is held guilty of murder. This practice is followed in Sirikol and Wakhan as well as south of the Hindoo Koosh. It is said that the Afghans of Swat, Dir, and Asmar take no notice of a wife's infidelity if, when it comes to their knowledge, they are able to disguise the knowledge from others; but should they learn it through a third person, a bloody vengeance is inflicted. In cases where conclusive proof is wanting, and which are brought for settlement before the ruler or Wuzeer, guarantee is taken for the future by the accused placing his lips to the woman's breast. She thenceforth is regarded as his foster-mother, and no other relations but those of mother and son can exist between them. So sacred is the tie thus established esteemed, that it has never been known to be broken, and the most jealous husband ceases to suspect even though a confession of previous guilt may have been made. In such a case a sheep and a toloo of gold are placed at the feet of the husband by the offender, who humbly sues for forgiveness.

D 604 837

It would appear that morals were more lax formerly than they are now. In Hunza, where the community approaches most nearly to its pre-Mahommedan state, infidelity is not regarded as an offence, and custom requires that a man shall place his wife at his guest's disposal, as in Hazara. The *droit de seigneur* was exercised by the father of the present ruler, and though the custom has been allowed to fall into disuse, it is evident from the accounts given of weekly orgies held by Ghazan Khan that the right is only held in abeyance and not formally renounced. In Nager things are but slightly better, and a man considers himself highly honoured if his wife attracts the attention of the Thum. Islam has not yet brought about the seclusion of the women, who mix freely with the men on all occasions. Young men and maidens of different families eat and converse together without restraint, and great liberty is allowed to young women, with frequent evil results. Infanticide arising from illicit connections is common, and is not considered a crime.

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